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Rev. G. Laviolette, O.M.I., Editor

Qu'Appelle Indian School, Lebreton.

Tuberculosis and Indians

The article published below is an editorial which appeared in the Canadian Public Health Journal for January, 1941. The editorial was commenting on the paper, "Tuberculosis Control in the Indian Population of Canada," which was originally delivered by Dr. P. E. Moore, Acting Superintendent of Medical Services, Indian Affairs Branch, at the 1940 annual meeting of the Canadian Tuberculosis Association, and printed in the C.P.H.J. in January.

Although the Indian population is small, a very significant proportion of the deaths from tuberculosis in Canada has occurred in this population. The figures are startling. In British Columbia, where the Indian population is less than five per cent., one-third of all the deaths occurred in this group. In Saskatchewan 104 deaths occurred among 13,000 Indians. If the Indian deaths be deducted from the total in Saskatchewan, the rate in that province would fall, according to most recent figures (1938) from 29 per 100,000 to 18 per 100,000. In Manitoba 131 deaths of the total number, 349, were Indians. Each province has a share of the Indian problem. Every tuberculosis death represents a focus of infection with from eight to ten latent or actual cases. Such an estimate is conservative and the danger of transmission from the Indian to the white population is very real.

The Indian is the ward of the Dominion government. Reserves are outside provincial direction and the programme of treatment and control is conducted by the Department of Mines and Resources, through its Indian Affairs Branch. Dr. P. E. Moore, in his review of the progress which is being made, refers to the meeting which was held in Ottawa in 1937 when representatives of the Canadian Medical Association and the Canadian Tuberculosis Association discussed with the Minister and officials of the Indian Affairs Branch the problem of control. That meeting stands as an example of what can be accomplished by co-operation. There has been a clearer understanding of the real difficulties which face the Branch in its efforts to treat and prevent tuberculosis in Indians. The amount of money which has been expended over the years for medical care, including tuberculosis treatment, is large, and indicates the desire of the Dominion Government to meet the need.

The Government is to be congratulated on the advanced programme which it has undertaken as evidenced not alone by an increase in expenditure for the treatment of tuberculosis, of nearly \$150,000 a year, but by the fact that over 650 Indians received sanatorium treatment during 1939-40 and that \$100,000 is being spent in making more beds available. These achievements are evidence of the forward-looking policy which the Branch is now able to follow through the support of the Federal Government. In Saskatchewan, studies of BCG vaccination are being made

(Continued on page 4)

IS A SMART SWISS THE REDSKINS' BEST FRIEND?

Less than a year ago, Fred Picard had never seen an American Indian in his life. But in the last few months he has seen and talked to hundreds from different tribes all over this country. And working with the Indian Arts and Crafts Board of the U. S. Department of the Interior, he has devised a plan to save their handcraft from becoming extinct—which it almost has—and make Indians economically self-supporting, too.

Picard is a Swiss who has been in the United States less than three years. Yet he probably knows a smuch about Indian art work as any authority.

When Indian handcraft is mentioned nearly everyone thinks of miniature birch bark canoes, garishly decorated pottery, uninspired silver and turquoise jewelry and bad beadwork. This is not surprising, for that is just what Indians have been turning out for tourists because it sold well.

Picard knew that if he kept looking he would find true and beautiful Indian art work, for he is an authority on handcraft of many nations.

After wading through tons of pseudo handwork on several Indian reservations Picard did track down what he was looking for. But in every case the beautiful creations were made by the oldest members of the tribes. Because handcraft is taught by one generation to another, Picard found that young Indians know practically nothing about continuing this art of their ancestors because they have been busy themselves turning out shoddy replicas for quick sale.

Picard wants to see enough interest aroused in the beautiful things that the Indians can produce to create a small market for their sale. Otherwise, the red men's art heritage will die.

That is why this European pins so much hope on the exhibit of Indian Arts and Crafts that opened at New York's Museum of Modern Art recently, and will tour the country.

Because handcraft is always done by people who also farm, Picard believes an ideal solution is to offer tracts of land to Indians willing to learn the old crafts again. They could be semi-self supporting through this land and get a slight subsidy to keep them going while they learned the ancient arts from the tribal elders. Once they became skilled they would be self-supporting and our only native art would be saved from extinction.

(Chicago Herald)

There is something that is more scarce, something finer far, something rarer than ability. It is the ability to recognize ability.

MISSION CORNER

MARIEVAL, SASK.

Before bidding farewell to our school friends and playmates, we wish to meet with our Missionary Record faithful readers once more.

March 10.—Father Principal received a snow-plane from his brother; what a nice and useful present for our Missionaries and what fun for us the first time we are invited for a ride. Then we go around the field behind the school. But don't believe the snow-plane is here only for enjoyment. Fr. Principal often has to go to town for us in winter, to see the Doctor who lives 20 miles away, also to transport the mail and freight from Grayson, 12 miles from here; besides the many visits to the people living on the distant reserves.

March 23.—At the end of the first quarter the oldest girl, Ethel Rainville, was discharged from school. She has been helping her sister-in-law ever since; we wish her good luck for the future; may it hold for her many joys and little grief so that her life with happiness may overflow.

March 24.—Mr. F. L. Blanch, Clerk at the Agency, spends a week with us. He is welcomed at the Mission House of our Parish Priest. We hope he enjoyed his stay with us, although we are quite noisy at recess period.

March 28.—To-day's visitor is no stranger for us; he is our Dentist who spends two days with us.

April 1st.—Very seldom have we to attend a double funeral service. The mournful parents and friends of Mrs. Joe Lerat and Charles Delorme are here to join with us in praying for their deceased beloved ones. Last week, Mr. St. Pierre Delorme also died, leaving his four children to mourn over his death. Two are in school and the other two babies are under their mother's care, Celina Lavallee. Let us pray and hope the Divine Providence will protect them.

April 13th.—Easter day is greeted with joy by all. To celebrate such a great feast, we have a solemn Mass with Deacon and sub-Deacon. In the afternoon, we visit our parents and come home at night, tired but satisfied of the day's fun.

April 14th.—Rev. Fr. Principal leaves the Mission this morning after receiving the sad news of his mother's illness.

April 23.—At 3 P.M. the pupils have a meeting in the Senior Room, where the radio has been installed for a special Program. After singing our National Hymns, our Teacher gives us a lesson on the origin of the Union Jack Flag, ending by a beautiful story entitled: "We keep smiling" which we all enjoy very much. Then, we listen to the radio for about half an hour and we all sing "God save the King" before the dismissal.

May 5th.—Great day for us, school children, as we greet in our midst our Archbishop, who comes here to give the Sacrament of Confirmation to 47 from our group and others from among the half-breed children, are to be confirmed. Now we are glad the day has come when we are to be made the little soldiers of Christ. His Excellency leaves before supper for Lestock, and F. Guy De Bretagne and F. Dion return to Lebret, for nobody dares to stay overnight on account of the rainy weather.

May 12.—Two of our classmates leave for the Hospital: Teresa Kay from the Senior Class and Dorothy Pelletier from the Primary room. Teresa was operated for appendix on the following day and is now on the way to recovery.

May 19.—After 5 weeks' absence, we are all glad to see our Fr. Principal back to our Mission. We all go up to greet him in our midst and offer him a token of our sincere sympathy on the occasion of the death of his beloved mother.

Holidays are drawing near and the mere thought of them brings a smile on every one's face . . . even on yours, I'm sure. Let us wish you all a very pleasant holiday season.



PORT ALEXANDER, MAN.

On the 29th day of March, 1941, this Reserve lost a faithful Christian and an old pioneer in the person of Elizear Canada, who was also a very familiar figure at the church services on Sundays. "He was well prepared to meet his Judge," was the opinion of the Fathers who assisted him at his bed-side during his short illness. Your prayers are humbly solicited for his departed soul.

He is survived by his two sons St. Pierre and Isidore, and a daughter Josephine, all of this Reserve. May he rest in peace.

—Boniface Guimond.



SANDY BAY RECORD

April 30.—Feast of the Patronage of St. Joseph. Seven stations have been prepared for our pilgrimages made to honor our Patron, and to ask him to grant us the many things we desire. It is very edifying to sometimes see two little tots or a group of pupils together, praying and singing at each one of the Stations. Some began early in the forenoon, and as soon as they had a minute to themselves, were always ready to begin another one. At 4 o'clock there was a pilgrimage for everybody, which was followed by a Solemn Benediction.

May 1.—Opening of the month of Mary. The Mass was sung with more fervor, we may say, for everyone loves our Holy Mother tenderly. We have Benediction every evening during this month and are all so glad to render to our dear Mother our homage of piety and love. Our aspirants are preparing themselves with fervor for their consecration as Children of Mary, which will take place on the 31st of May. Every day they seem to show more fidelity in their duties.

May 22.—As it is a feast of obligation, the solemn High Mass is said at 10 o'clock. It is also a holiday for us. Boys go to the lake and girls take a 6 mile hike. We return at 5 o'clock. At 7:30 we have Benediction of the Blessed Sacrament and the reading of the month of Mary.

We also had the pleasure of receiving Mr. Waite, our agent, today. He spent the afternoon with us, visiting the school and settled different things. He's always nice to us and always gives us a good report.

NEWS OF LESTOCK

Muscowequan Indian Residential School

Hockey players laid aside their sticks and skates, but there remains the souvenirs of their victories. The midget team of the school defeated Lestock midgets in two games, 7-3 and 1-0. In another game they defeated the Reserve, 4-0.

Feb. 27—Bro. Morin came from Lebreton as supervisor of the boys, and was welcomed with joy by all.

March 7—Mr. Paul Brunet arrived as a helper to the supervisor.

March 9—A meeting was held for the election of a councillor in the association for sports of the Volunteers of the Sacred Heart. Henry Geddes was elected and the other members were promoted.

March 12, 13, 14—Bro. Jasmin, our engineer, in his leisure found time to paint the sanctuary of our chapel, as a preparation to the feast of St. Joseph and Easter. The artist has represented a beautiful background for the Calvary which is above the altar.

March 19—St. Joseph's feast is celebrated in our nicely adorned chapel by a High Mass in honor of the great Saint. Fr. Principal gives us a nice sermon on the virtues of St. Joseph.

In the evening there was a show and interesting pictures were shown on the great cities of Montreal, Quebec, and Ottawa.

April 13, Easter Day—The chapel painting is finished. Mass is said in our beautifully decorated sanctuary. The blue streamers of the chapel, with the flowers, have enhanced the note of spiritual joy that prevails in all the hearts.

In the evening an interesting show is given in the girl's playroom. Easter eggs and peanuts are distributed to everyone.

April 20—There is a gopher hunting party. In a first attack, 315 were killed. The aim is to beat the 900 mark of last year.

April 23, St. George's Day—A concert was given in honor of St. George, Father Principal's patron. Lovely sentiments were expressed for the birthday of our beloved Father Principal, in a compliment by a young girl. Outstanding among the plays was the Legend of Sleeping Hollow. Edward Albert was acting as Rip Van Winkle. His long, white beard and whiskers, and his ancient gun raised the applause of the audience. After a long sleep of 50 years, what a progress he sees! A changed world is visualized. Other members of the cast splendidly played their roles.

St. George's band was brilliantly handled by a versatile maestro, Vincent Worm. This was a very fine group of skilful players with sparkling red costumes.

Another play, Ghosts in the Boarding House, has aroused many ghastly clamors. This was a presentation of the girls, and was successfully done. It is a lesson of obedience to our masters.

The musical train, with its steam under pressure, had a hearty welcome. Included were three cooks, dressed as chefs, courteous conductors, and the faithful Pulman niggers.

After this colorful program, hearty thanks were expressed by Father Principal. A beautiful gift was presented to him.

May 6—His Excellency Archbishop P. J. Monahan visits our school. In the evening a concert is given in honor of His Grace. Next morning, Holy Mass

was celebrated by His Excellency. All the children and the community had the privilege of receiving Holy Communion from the hands of our Archbishop. Hymns were sung during the Mass by our school choir. His Grace left shortly after Mass for Confirmation at St. Philip's school. How impressive was the sojourn of our beloved Archbishop among us.

May 10—All the boys are busy in their new practical training, that is gardening. We will be planting trees on Arbor Day.

Marriages

Feb. 18—Lawrence Tobacco and Marie Feval (ex-pupil of our school).

March 8—Pat Moise and Marie Rose Stevenson. They are old-timers from Muscowequan Reserve.

Baptism

Jan. 18—Jean Baptiste Pembrun (John Pembrun, Veronique Assam).

Jan. 19—Jos. Wilfrid Bigsky (Michael Bigsky, Olive Takawish).



FORT FRANCES, ONT.

The J. A. Mathews sawmill began its season's operations on April 14, and is now running on two 8-hour shifts, and one 6-hour.

April 27—A bingo was held in the basement of the church for the War Services Fund; it was sponsored by the chief and his councillors, and the sum raised was \$47.30.

Mrs. Joseph Guimond passed away on April 27; she had been ill since last fall. May God have mercy on her soul.

May 4—The K. of C.'s are getting a baseball club organized. They hope to have a strong team.

—Alfred Bruyere.

News of the Mission

According to the monthly news of our Indian School at Fort Frances, we were late last month in writing, so to the readers of the Indian Missionary Record, we beg that you will excuse us on this account.

On April 5 we had the misfortune of seeing the departure of Sr. Boily (senior class teacher). Our sincere thanks go to her for having devoted herself so much in teaching us.

The next morning we once more welcomed Rev. Sr. Holy Name. She is to replace Sr. R. A. Ritchot in the junior class, and the latter will undertake the senior group.

April 13—Easter morning is very bright. We are going to 7 o'clock Mass. Everybody has a broad smile because it is Easter, the day Jesus Christ arose from the dead.

The church is gayly decorated in white and yellow, and the altar too, with pretty flowers. At the beginning of Mass our hearts are filled with joy as we listen to the word "Alleluia". Great was the crowd that assisted and received Holy Communion. After High Mass we had our Easter holidays—two long days to spend in fun. Everyone was very thankful to Father Principal for giving us such a nice free time.

April 14—Once again we had Rev. Fr. Fry here as a visitor. It seems that he enjoys paying a visit to our Indian School and he can be sure of being always warmly welcome here.

April 21—We had the pleasure of welcoming Miss De Laporte from Ottawa. She gave us a National Intelligence Test. We greatly enjoyed it. She then gave a handful of candies to each pupil. They were given by Inspector Greening. We thank them sincerely. She spent a few days here, and before leaving the girls presented her an embroidered table cloth and a pair of moccasins, to prove that we were grateful for her kindness to us.

April 23—Rev. Fathers Lemire, Perreault and de Moissac from Kenora are the welcome guests of the day.

Inspector Greening arrived here on the 29th and left in the afternoon. We appreciated his short visit as he showed us a few tricks in arithmetic.

April 30—Sacerdotal Day at the Indian School, eight priests were present. The Blessed Sacrament was exposed from 11 o'clock till 12. We didn't have the privilege to assist at the Benediction, but we enjoyed hearing the harmonious echoes of the beautiful hymns, which could be heard from the most distant rooms, and even more in our hearts.

LEBRET INDIAN SCHOOL

MUSICAL FESTIVAL AT INDIAN HEAD

On Tuesday, April 29, the Qu'Appelle Indian School band went to Indian Head to take part in the Festival. We left the school at 5.30 p.m. and reached our destination about six o'clock. At half past six we played our first number which was "La Danse des Sorcieres." This was followed immediately by the same selection played by the Indian Head Citizens' Band. Next came a few words from the adjudicator, Mr. F. E. Hubble, who gave us the marks we were waiting for. He said, "No. 1 band (which was us) 80 marks; No. 2 band (Indian Head) 77 marks."

Then came two choruses by the Indian girls from Round Lake. We Indian boys applauded loudly for them. It would take too long to mention all the items, because they started at 6.30 and finished at 11.30. Then came the last selection, "Dawn in the Forest" for which we also received 80 marks.

Our trip home was a pleasant one, as we were watching the northern lights. When we arrived at the school, we took our instruments from the truck. Father Principal took us into the dining room and gave us a lunch which we enjoyed very much. Then we went to bed, tired but happy.

—Harry Bellegarde, Grade VI.

VISIT OF THE BISHOP

On May 3rd, His Excellency Archbishop Monahan was welcomed to the Qu'Appelle Indian School by the children. The band played "Marche Romaine," after which the children sang "Happy Children's Day." The address of welcome which followed was given by Theresa Desnomie. The Bishop then made a speech. The band closed the program with a few selections.

On Sunday, May 4th, 88 children received the Sacrament of Confirmation. The godparents were Mr. McCue and Mrs. Paquin. Besides the school

children, there were many parents present to attend the ceremonies. The questions of the Bishop were well answered by the girls and boys of the school.

—Dan Dumont, Grade VII.

EMPIRE DAY AT THE QU'APPELLE INDIAN SCHOOL

On Sunday, May 25th, the school children celebrated Empire Day. The service began at 3 p.m. All the school children, Fathers, Sisters and Staff, were there for the ceremony. The school band played several patriotic airs, and the school children sang the choruses. Harry Bellegarde spoke on "The Story of Empire Day." Rev. Father Laviolette, O.M.I., gave the address on "Indians in the British Empire." He also told us what we must do after we leave the school, to show our pride in our Indian race. When the service was over the school children sang the hymn, "God Bless Our Empire."

—Albert Taylor, Grade V.

TUBERCULOSIS AND INDIANS

(Continued from page 1)

in a suitable residential school under the direction of Dr. R. G. Ferguson. It is encouraging, too, to learn from the extended experience of the officers of the Branch that fears regarding the reluctance of the Indian to accept treatment are groundless and that on the whole there is little more difficulty in keeping Indians than white persons in sanatoria.

There is much still to be done and there is urgent need for further strengthening of this branch of the Dominion government in order that progress commensurate with the problem may be made in the near future and the danger of such foci of infection be minimized.

* * *

The determination of the Dominion government to continue without abatement the Indian programme begun in 1937, in spite of the needs of the war effort, was made clear in the estimates presented by the Minister of Finance just after Parliament resumed in February. Provision was made in the \$1,442,217 appropriation being asked for the Indian Affairs Branch for a continuation of the extensive work undertaken during the last three to four years and it was stated that the principal medical problem to be coped with by the Branch in the coming year was that of tuberculosis.

Facilities for the treatment of Indians in British Columbia will be increased in June, when the government will open the new Coqualeetza hospital. Dr. A. L. McQuarrie, of the Indian Affairs medical staff, recently said, after completing a tour of inspection among B.C. tribes, that a greater response was now being shown to the efforts of the Branch medical men, even in the remote reservations, and that the extensive public health and welfare work was having its reward in improved health habits among the Indians.

Never lend books—no one ever returns them. The only books I have in my library are those people have lent me.

INDIAN HIKES SIXTY MILES TO JOIN ARMY

Herbert Standing Ready, son of a full-blooded Indian chieftain on the Moose Mountain reserve, is forsaking his illustrious name.

Straight as an arrow, Standing Ready is prepared to stack his six feet of brawn against anything Hitler can offer.

With the fighting blood of his ancestors still surging through his veins, the chieftain's son walked 60 miles from his home on the reserve to serve his country by joining the 110th Field Battery, R.C.A., Broadview, Sask., now recruiting for active service.

Wearing on his cap the badge of the Royal Canadian Artillery, Standing Ready has commenced training with many other splendid young men not far from the shores of a little lake bearing an Indian name—Elkapo—and close to the scene of one of the best buffalo hunts.

Major D. G. McNeil, M.C., who commands the battery, said their first Indian recruit would make a good soldier. "Aptly named, proud of his ancestry and imbued with a love of country which is peculiarly his own, Standing Ready is an inspiration not only to those who have already volunteered to serve their country, but also to those who are preparing to stand by their side," the major said.

We Americans acquired much from the Indians. Every one knows about the plants we received from them—corn, potatoes, squash, tobacco. We have taken over a good deal of their outdoor equipment—snowshoes, mocassin-boots, canoes. And for generations the Indian myth has been a delight and a Never-Never Land to our small boys.

But the white man had no eyes for the good things of Indian culture or for the spirit of the Indian himself. He scorned their arts and crafts as worthless survivals of a barbaric age. So the white man stopped the first American experiment; destroyed it, not quite but almost—by the simple destruction of warfare and the subtler destruction of the tourist trade in curios. Fortunately for the United States we have not yet had the time to complete the operation upon our Indians; the spinal cord of tradition has not been severed.

Nothing could testify more eloquently to the white man's blindness than the surprise with which now he is discovering the strength of the art which for so long was practised under his nose.

—Oliver La Farge in "The New York Times".

THE POPE'S ATTITUDE TOWARDS THE PRESENT WAR

The "Osservatore Romano", the semi-official organ of the Vatican, listed six false charges directed against the Holy See as follows:

1. That the Holy Father has declared it obligatory for all to adjust themselves to the new European situation;
2. That the Holy See has for years opposed the democratic forms of government;
3. That the Catholic Church in Germany is now living in conditions which are altogether satisfactory;
4. That the Holy Father at Christmas time succeeded in getting permission for certain peoples in occupied areas to have special religious celebrations;
5. That the Holy Father has given a special blessing to the arms of one nation;
6. That the Holy Father has said that France would be better advised to substitute a peace treaty for the armistice, without waiting for the end of hostilities.

These charges are answered in order by the "Univers" of London:

1. The Pope in the very first of his five Peace Points of Christmas, 1939, after Poland had been attacked and overwhelmed, said:

"A fundamental postulate of an honorable and just peace is that of the right to life and freedom of all nations, big and small, powerful, and weak. The will to live of one nation must never call for the death sentence upon another nation. Whenever and wherever this equality of rights has been destroyed, damaged or endangered, then juridical order demands reparation."

And when the Nazis invaded Holland and Belgium His Holiness at once condemned their aggression.

As to the "New Order". No longer ago than February 14th, Vatican Radio listed this among the "False Slogans of Today," asking, "What account is taken in such talk of the moral order? There is an order of slavery and death, quite unsuited for the whole of humanity. Is that what those who talk about 'New Orders' mean?"

2. Vatican Radio has more than once made it clear that the Church is not concerned with forms of government. Her only concern in this connection is that governments shall not deny natural and supernatural rights.

3. Hardly a week passes without protests from Vatican Radio against persecution in the Reich. For one thing, the Holy Father cannot regard as satis-



Qu'Appelle Valley

factory the closing of thousands of Catholic schools. Pope Pius XI, in his Encyclical "On the Condition of the Church in Germany," declared that "the lessons of the past years . . . disclose machinations that from the beginning had no other aim than a war of extermination." And—

4. This claim would show that Pope Pius XII does not consider that the condition of Catholics in the occupied areas is satisfactory—as, indeed, Vatican broadcasts on the attack on the Church in Poland and Alsace Lorraine make plain.

5. This probably refers to the report that the Holy Father gave a blessing to Italian officers at an audience last November.

6. This is sheer invention, without a word from the Pope to substantiate it. Broadcasting to North America last August — after the fall of France — a Vatican Radio commentator declared that there had been no word or suggestion in any Papal exhortation of the preceding ten months that the Pope desires the defense of justice and charity against aggressors to be anything less than complete or victorious.

"We are to pray for peace with justice," said the commentator, "even if, in the inscrutable designs of Divine Providence, we must wait two or ten years of fighting to attain it. The Pope is passionately interested in peace, but not in that shabby substitute which consists in absence of war."

(From "Our Sunday Visitor", April 20, 1941)

"Help of Christians, Pray For Us"

This invocation of the Litany of the Blessed Virgin is a prayer to which all Christians should resort in times of individual and public trial. It was added to the other invocations of the Litany by Pope Pius V, in the sixteenth century, after the invading forces of Islamism had been defeated at Lepanto by Don John of Austria who had made the vow of going to the Shrine of Loretto, should the Christian armies be victorious.

In the seventeenth century, at Vienna, an overwhelming army of Turks was defeated by the Christians on the very day that solemn prayers were being offered to Mary "Help of the Christians."

Pius VII, whilst he was being detained a prisoner by Napoleon, the greatest military leader of our modern times, prayed unceasingly to Mary "Help of the Christians." His prayer was heard and he returned in triumph to the Eternal City.



THREE LESSONS FROM A SERMON

We are pleased to present two compositions chosen among many, written the one by a grade 7 pupil, the other by a grade 4 boy. The ideas expressed therein, in the pupils' own words, have a very practical value.

Three Evils Which We Encounter In Our Life (By Chas. Adhemar, Grade 7)

The first evil is sloth, or laziness. Here is an example: when a boy has been given a job, suppose he just takes his time loitering, and he does not do his work well. On the other hand, if he tries to make the best of it, and does his work well, this is the right way.

The second evil is human respect. Supposing a boy is cursing, and if one of us hears him, and has not the courage to tell him to quit, we are cowardly. And if at home we are saying our prayers, and our companions laugh at us, let them laugh, because when we are on our death-bed, will they be there to help us? Certainly not the ones who were laughing at you.

The third evil is discouragement. To pray for a certain thing many times, and not obtaining it, giving up, is foolish. When the trials of life are overcome, we must not be discouraged. Make the best of them, and persevere in your efforts, never give up.

THE SACRED HEART

Promises made by Our Lord to Saint Margaret Mary on behalf of those who practise the devotion to the Sacred Heart:

1. I will give them all the graces necessary in the state of life.
2. I will establish peace in their houses.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge during life and above all at the moment of their death.
5. I will bestow a large blessing upon all their undertakings.
6. Sinners shall find in my heart the source and the infinite ocean of mercy.
7. Tepid souls shall grow fervent.
8. Fervent souls shall quickly mount to high perfection.
9. I will bless every place where a picture of My Heart shall be set up and honored.
10. I will give to priests the gift of touching the most hardened hearts.
11. Those who shall promote this devotion shall have their names written in My Heart, never to be blotted out.
12. I promise thee, in the excessive mercy of My Heart, that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months, the grace of final penitence; they shall not die in My disgrace nor without receiving the sacraments. My Divine Heart shall be their safe refuge in this last moment.

Everybody is ignorant, only on different subjects

CHURCH CALENDAR FOR JUNE

June 1.—Pentecost, Gospel: The Holy Spirit will teach you. (St. John 14:23-31)

June 4, Fri. 6, Sat. 7—Ember days (fast and abstin.)

June 8—Trinity, Gospel: Go ye and teach all nations. (Matth. 28: 18-20)

June 15—Corpus Christi (Procession). Gospel: The great supper. (Luke 14: 16-24).

June 20th.—Feast of the Sacred Heart of Jesus.

June 22nd—3rd after Pentecost. Gospel: The lost sheep. (Luke 15:1-10).

June 29th—4th after Pentecost. Gospel: The miraculous draught of fishes. (Luke 5:1-11).

* * *

The Ascension, on the fortieth day after Easter, commemorates our Lord's Ascension into heaven from the top of Mount Olivet, in the presence of His Blessed Father and His apostles and disciples.

Pentecost is a solemn feast on the fiftieth day after Easter in honor of the descent of the Holy Ghost upon the apostles, in the form of fiery tongues. The word "pentecost" means "fiftieth." The time from Easter to Trinity Sunday is the Paschal time, which is a pious preparation for this feast.

Trinity Sunday is the first Sunday after Pentecost, and is a day in which the Church honors in an especial manner One God in Three Divine Persons.

Corpus Christi is a feast on the Thursday after Trinity Sunday, in honor of the Body and Blood of Christ, really present in the Most Holy Sacrament of the Eucharist. The observance of this feast was extended to the Universal Church by Urban IV in 1264. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed Sacrament and to reanimate the devotion of Christians toward the adorable Mystery.

The Feast of the Sacred Heart, on the Friday after the Octave of Corpus Christi, is a day on which we honor the Heart of Jesus as a symbol of His love for us and render love to Him. The feast was extended to the Universal Church in 1856 and raised to the highest rank in 1929. An act of reparation is recited in all churches on that day.

The Precious Blood is a feast established by Pius IX and celebrated on July 1, in honor of the Blood of our Saviour shed for the redemption of mankind.



? THE QUESTION BOX ?

Why do Catholics believe in Purgatory?

Catholics believe in Purgatory because without such a place of purgation most men could not be saved at all. Only the wilfully wicked go to hell; only the perfectly perfect go to Heaven. But what about those who are neither altogether good nor altogether bad, who leave this world soiled with slight sin? That, let us hope, will take in the most of us. On the word of God absolutely nothing defiled may enter in to Heaven (Hab. 1, 13; Apoc. 21, 27). If such are to be saved at all it can only be in a place and through a process of purgation which the Christian Church has ever called Purgatory. In the words of St. Paul, there are sins for which "he shall suffer loss, but he himself shall be saved yet so as by fire" (1 Cor. 3, 15). At the time of Lord there was such a place or prison and there were souls in it because in times past they "had been incredulous" (1 Petr. 3, 20). Yet they were just souls, for to them the soul of Christ descended immediately after His Death on the Cross that He might announce to them the glad news of their ransom and redemption. Then too, recall that other word of warning of our Lord, reminding man of that prison from which He says, "Thou shalt not go out from thence until thou repay the last farthing" (Matt. 5, 26; comp. Luke 12, 59). This is exactly what the Church understands by Purgatory. The word Purgatory is not found in the Bible but the idea embodied in that word is set forth in the Bible many times over.

When and by whom was the first Mass said?

Our Lord Himself offered the first Mass on Holy Thursday at the Last Supper.

Was the Sacrifice of the Mass foretold by any of the prophets of the Old Law?

The prophet Malachias foretold the Sacrifice of the Mass when he spoke the following inspired words: "I have no pleasure in you, saith the Lord of Hosts, and I will not receive a gift of your hand" (speaking to the Israelites). "For from the rising of the sun, even to the going down, My Name is great among the Gentiles and in every place there is sacrifice and there is offered in My Name a clean oblation." This can refer to the Sacrifice of the Mass only.

Do we know just when the Sacrament of Penance was instituted?

The Sacrament of Penance was instituted on the day of Jesus Christ's resurrection, when He spoke these words of His apostles: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22, 23).

What are the particular duties of parents toward their children?

Parents are bound to love, support and maintain their children; to attend to their education, especially their religious education; to keep them from occasions of sin; to correct their faults; to set a good example for them; and to help them embrace the state of life to which God calls them.

Catherine Tekakwitha

22. A Great Plan

Tekakwitha had always wished for a more strict way of living, but she feared singularities where a secret pride could be hidden. Now she had a friend whose wishes were alike. All her secret desires could be said aloud and discussed. Together they made penance, together they prayed. Sometimes they crossed the St. Lawrence and took a look at the nuns who lived there, though they did not want to join them. They wanted to become Iroquois Sisters. Marie Therese introduced Catherine to another Indian woman who knew lots about the life of the nuns, for she had been nursed, when sick, by the Hospital Sisters at Quebec.

So they decided to live together. They would quit their long-house to move on a small island in the St. Lawrence, the "Ile-aux-Hurons". There they would be able to pray, to make penance, and sometimes, to go to the Sault to teach the children as the Ursulines do, and to nurse the sick like the Hospital Sisters.

They went to Fr. Fremin with their beautiful scheme of the first Indian order. He was a holy man, but not a visionary. He asked them pertinent questions: how they would live on the island where nothing could grow; if they desired seclusion, why choose an island where hardly a few trees could hide them? If they wanted to leave the world, why would they stay right in the middle of the St. Lawrence river, covered with so many ruffian fur-traders? If they had been called for apostolic work, why not stay among the Indians where many goods were yet to be done?

So the three women gave up their beautiful plan, for wisdom had spoken. They were not stubborn, but they wanted to please God. They would live as they were, but they would do as possible like nuns, remain unmarried and be wholly devoted to prayer and zeal.

23. Painful Trials

When Tekakwitha was making those beautiful plans, other plans quite different were made for her by her relatives. It was her adopted sister who had the first idea of marrying Catherine. Long talks took place in the long-house. They did not like much to see Catherine's friendship with the eccentric Marie-Therese. The young widow could not be a good guide for her, when old and respected ladies like Anastasie were around. Anyway, everybody had to get married. That is the rule not only for Indians but for white people too. Only priests and nuns are excepted, and Catherine could not become a nun.

So, on a beautiful morning, with an inviting smile on her face, Catherine's sister approached the subject with the preliminary compliments. It was time for her to establish herself definitely at the Mission by marrying some honest Christian young man. She was of age to talk about the future. Her brother-in-law had charge of his own family. And it was unwise for an Iroquois girl to stay alone in life and expose herself to temptations. Gently the young lady coaxed her sister, really wishing her good. Catherine did not mention her secret resolution but answered that God would provide for her. As far as her own living,

she was not a burden to anybody, and with her space in the fields and her skill for needle work, she could easily satisfy her own needs.

Then Anastasie took the matter in her own hand. And, a little harshly, the old lady called for her own experience and declared that Catherine ought to marry and that no objection could be suffered, for marriage was a great thing. As Tekakwitha asked her why then she did not herself remarry, Anastasie was surprised to hear the gentle girl so strong in her mind this time that she left her, peeved and angry.

(To be continued)

—Fr. Guy, O.M.I.

The Life of Jesus

VIII.—JESUS GOES INTO GALILEE

Jikwa metas Jesus kaye o kikinohamagana Judawaking ki ani ijawok. Mi ima o ki widji ayama kaye ki sikaandake. Jean dac kaye win, teiga Saliming, Emnoning ke taji sikaandake; ki patanina ima nipi, ambe wa sikaandakossiwat, mi ima ijawat. Jikwa Jean o kikinoamaganan kaye Judawiniwok ki ondji kikikindiwok, sikaandasowin.

Nitam igi, Jeanyan o ki pi nandawabamawan kaye oho o ki inawan: "N'kikinoamakominana, aha agam Jourdainying ka ki widjiwik, kaye ka ki kikitotamaw, wat, nacke mi jekwa kaye win sikaandaget, ambe kakina o nansikakon."

Kawin awyia o gackitossin keko tci tanendamatsot, Kitei Kijikong ki ondji minikowisissik. "Jean ki inan." Kinawa tibinawe ki windamayin oho ikitoyan, kawin nin nind awissi Krist. nin gi pi ijin jahoko dac tci nikanitamawak." — "Watiket mi s aha tebinawewisit watekimat ikwewan; watiket da windjin ima nibawi kaye o nandotawan, ambe apite minawatam api nondawat kikitonit watikenit. Mi iwe minawatamowin kaye nin sa winge ni mojito kakina. Win dac jikwa awacime tci ani apitendagosit, nin dac win nond nawate."

Icpiming wendjit nipiwa icpendagosi apite kakina pakan awyia. Aking wendjit, aking enendagwatini keko, mi enendagosit, o ikitowinan kaye. Kitei kijikong wendjit nawate icpendagosi apite kakina awyia.

"Minik ekitot o ki iji wabandan, o ki iji nondaw kaye, ambe kawin dac awyia ot otapinasini enadjimot. Aha wetapinang enadjimonit, o nissitawenda Kije Maniton Tebwewiniwinit; anic aha Kije-Maniton ka ki pi ijinijahokut, inwe enwenit Kije Maniton Kawin Kije Manito ot ondji tipewakendansin ka i migiwet o Manito inendamowin.

Weossimind o sakihan, ogosissan kaye kakina ki pakitinamawan o nindjining. Awegwen taye bwewakenimagwen Wekosissimimind, ot ayan kakike pimatisiwin; awegwen taye bwewakenimassigwen wegossimimind kawin o ka wabandasin pimatisiwin; kikisinan dac Kije Maniton o nickatisiwinini."

(To be continued)

Secrets with girls, like guns with boys, are never valued till they make a noise.